

THE NEW-YORK TRIBUNE.

Published every morning, at No. 30 Ann-street, New York, and delivered to City Subscribers for NINE CENTS per week. Single copies Two Cents. Mail Subscribers \$4 per annum, in advance, and the paper is to be sent direct to the name and place which it is published, subscribers paying for the postage.

TERMS—For each Advertisement of TEN lines or less, six cents; first insertion, 50 cents; for 10 subsequent insertions, 25 cents; for SIX insertions, or one week, 50 cents; for TWELVE insertions, 60 cents; for EIGHTEEN insertions, 75 cents; for TWENTY-four insertions, 90 cents.

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THE WEEKLY TRIBUNE, a very large paper, for the County, is published every Saturday morning, at the price of two pence, advance.

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NAMES AND TITLES OF THE LION JESUS CHURCH, BY CHARLES STEAR, Eighth Edition. (1 vol. 12 mo., pp. 49.)

The theological leavings of the Author of this treatise will be easily inferred from the quotation borne on its title-page: "Wherefore God also hath highly exalted him, and given him a name which is above every other name; but its intentions are rather of a moral and practical than polemical character." The author has devoted years of patient labor to his task, availing himself of the ample treasures of the Library of Howard University; and he has produced a work which is highly commendable by the periodicals of that which entitles itself "Liberal" Christianity, while its moral teachings and historical elucidations may be studied with pleasure by all. (For sale by the author, 112½ Bowery.)

THE HISTORY OF THE PLURAL INSPIRATION OF THE HOLY SCRIPTURES. By S. R. COOPER, Professor of Theology in Geneva. Translated by K. KIAN. (1 vol. pp. 340.) John St. Peter & Co., 145 Nassau-street.

THE HISTORY OF THE INSPIRATION OF THE SACRED WRITINGS is properly attracting more and more the attention of inquiring and reflecting Christians in every part of the world. The progress of Science, to say nothing of that of Criticism, or of Religious Knowledge, has necessarily opened this question to general discussion, and the bold departed from the received opinion of critics like Strauss, and Böhme, and Parker, to say nothing of the bolder freedoms of Coleridge and the mass of German commentators, have evinced if not caused a striking discrepancy of views on this important subject.

The mind of the age evidently lies with regard to the character if not the fact of the Divine Inspiration of the entire Bible.

In this crisis, Prof. Gossen steps forward as the champion of Plural Inspiration, and he does his work thoroughly. The New-York Observer well says, "It is, beyond all question, the ablest plea for the full, absolute, equal, universal Inspiration of the Bible which has yet appeared."

The following letter from Rev. Dr. Woods is equally positive in its testimony:

"Reverend Dear Sir—I expected much from Gossen's Inspiration, but my expectations are exceeded by the merits of the work. It is very thing which I have at the present time, and is a rare light in a dark scene in the Christian world, giving me increased courage to speak up for the word of God. The book is written with an uncommon degree of vivacity and skill. Logic and rhetoric are equally combined. I know, when it is in my power to call it, the best book on Inspiration."

I hope to meet you again in New-York, and come to the trouble to call him. I am delighted with the spirit of the writer, as well as with the truth of his position, and the strength of his arguments. I will most certainly be interested in the community at that time, when the rank-and-file of the ecclesiastical world have descended upon the authority of the Bible, because it opposes their opinions.

In respect to inspiration, the test which I hold is this: that view of inspiration is doubtless true which makes it the sole cause of all the good in the world, and makes the saints and early Christians have, who rejected it, "not as the word of man, but as the word of God." And any view of inspiration, which has any contrary tendency, is a tendency to diminish our respect for the same, and to give it a bad name. It is a subject which involves the highest interests of the Church and the world. And so far as experience and observation have taught me, it is a fact, that there is no room for Scruples, and confusions, in the minds of the saints and early Christians, but who rejected it, "not as the word of man, but as the word of God."

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What is the DESTINY of MAN?—It is a subject which is a great and important question to be solved, for if we do not know the Destiny of Man, we cannot discover and organize a Social Order, which will direct him in fulfilling it.

If we take the history of the Past as a standard by which to judge, we would suppose that Man was placed upon the Globe to ravage and devastate its surface, to war with and oppress his fellow man, to degrade his own nature, and the creations around him, and to spread suffering wherever suffering could be found.

The past history of the Human Race, if studied superficially, seems to prove that such is his Destiny; but still it is not so. Man has been misdirected by false systems of Society and false external influences, which he was not powerful enough to overcome; he has been impelled onward in a wrong track, and the only means of changing the frightful direction which he has been and is still following, is to change the false Societies which have misdirected him, and organize a true one, which will put him on a right track.

The Savage is the same—morally and physically—as the Man of our Societies. The Savage, owing to the influence of the Society in which he lives, passes his time in marauding, fighting and scalping; the Man in our present Societies is engaged—owing to our system of free competition and our false systems of Commerce and Industry—in scheming operations, in a waging strife after money, in over-teaching, trickery and fraud. It is sad to see the direct result in such many false routes, may not a true Society direct him rightly? Undoubtedly.

And the primordial problem is to discover the Destiny of Man, and a Social Order which will enable him to fulfil it. Let us take up the great problem, then, and ask:

WHAT IS THE DESTINY OF MAN?

Man is the OVERSEER of the Globe, which is a noble Domain confided to his care. His function is to oversee & the kingdom of Nature upon it, with high intelligence and wisdom which God has implanted in him. He is the Vicegerent of the Divinity upon the Earth, endued with a spark of his Intelligence, and placed upon it in order to continue God's Providence, and to supervise and regulate the little world around him, as God regulates the vast system of Creation.

Man—the OVERSEER—has a grand work to perform, to our materials of Revolutionary History.

Mr. Van Schauk was an upright and promising lawyer of this City before the Revolution, and in 1772, at the age of twenty-five, was appointed sole reviser of the Colonial Statutes of New-York, which duty he accomplished to entire satisfaction, though by such uncomitting labor that his eyeight was injured so that he wholly lost it twenty years before his death.

On the breaking out of the Revolutionary contest, Mr. Van Schauk avowed himself a Loyalist, and being conscientiously, inflexibly so, he was for a season respected and allowed to remain in unabated neutrality. In 1773, however, he was compelled to leave the country on account of his politics, and incurred in pecuniary penalties. He went to England, and remained there six and a half years, in intimate intercourse with the principal men in that country of all parties—Loyalists, and being conscientiously, inflexibly so, he was for a season respected and allowed to remain in unabated neutrality. In 1773, however, he was compelled to leave the country on account of his politics, and incurred in pecuniary penalties. He went to England, and remained there six and a half years, in intimate intercourse with the principal men in that country of all parties—Loyalists,

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